

Now or Never

Workout your Salvation with Fear
and Trembling.

'OR,

A serious Exhortation to all
poor Sinners to lay hold upon Christ Je-
sus, who is the Fountain of all Happiness,
and who is the onely Rock from whence
doth spring all their Comfort.

Herein is also laid down several Motives,
declaring the necessity of this Work, that
it ought not to be put off for to morrow ;
but that every poor sinner should strive
to enter in at the strait Gate, now, whilst
he hath an opportunity in his hand , lest
he be snatched away by Death , and then
it will be too late.

The 28th Edition, with Additions.

*2 Cor. 6. 2. Now is the accepted time :
behold, now is the day of Salvation.*

*Mat. 25. 13. Watch therefore, for ye know not
neither the day, nor the hour, wherein the
Son of man cometh.*

By R. B.

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New to Next

WORKS FOR TEACHERS
BY T. L. HARRIS

-50-

A circular library stamp with a double-line border. The outer ring contains the words "BODLEIAN LIBRARY" at the top and "OXFORD" at the bottom, separated by small dots. The inner circle is divided into four quadrants by a cross. The top-left quadrant contains "MAY", the top-right "1948", the bottom-left "LIBRARY", and the bottom-right "OXFORD".



Col. 3. 1. **W**éér is dat een
vrees dat ons de vrees
van God niet meer kan
verwijderen. **W**ij zijn
dan ook niet meer
vreesloos.

.8.4 VH

Typical Bipedal locomotion

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Heb. 3. from the 7th, to the 16th. verse.

Wherefore as the Holy Ghost saith. To day if ye will hear his voice, harden not your hearts as in the provocation, in the day of temptation in the Wilderness, when your Fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that Generation, and said, they do always err in their hearts, and they have not known my ways. So I sware in my Wrath, they shall not enter into my rest.

Take heed Brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. But exhort one another daily, while it is called to day, lest any of you be hardened through the deceitfulness of Sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end. Whilst it is said, To day if you will hear his voice, harden not your hearts as in the provocation.

These words of the holy Apostle Paul, are a serious exhortation to all poor sinners

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to lay hold on Christ Jesus : we are stirred up speedily to believe in him ; to day, while it is called to day, lest we by neglecting of this opportunity, and by our unbelief, do incur a heavier and more sore Judgment upon us , than hard-hearted Israel did , who grieved Moses forty years together, and by reason of their unbelief they did not enter into the Rest that was promised them, but fell by the way of the Wilderness.

Now then poor Sinners, I would in this small Treatise endeavour to stir you up to lay hold upon Christ Jesus, who is the Fountain of all our Happiness, who is the Well-head from whence doth spring all our spiritual and temporal enjoyment, and the more earnestly to encourage you to lay hold on this your only Supporter, I shall endeavour to lay down some Motives to stir you up to this work : And that it may be done speedily, to day, while it is called to day, I shall desire you to Read the Words of Solomon the wisest of Men & best of Kings, as you shall find them written in the 9th of Ecclesiastes, Verse 10. the words are these, Whatsoever thy hand findeth to do, do it with all thy might, for there is no work , nor device , nor knowledge, nor wisdom in the Grave whether thou goest. The particular aim in Solomon in these words, are to shew that men are unto

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tal, and that wisdom, piety and riches, and all the earthly enjoyments that a poor Soul can have in this life, it will not exempt him from Death, all the Creature comforts are but vain and transitory: we are here to day, and in the grave to morrow, therefore we have little reason to set our affections on things that are passing from us, or otherwise we are parting from them: But let us take the good advice of the holy Apostle Paul, to set our affections on things above, and not on things that are beneath. Before I come to lay down the Motives to stir you up to the work you are to do, I shall lay down this General Observation: which is,

Doct. That the work of this life cannot be done after this life is ended; therefore while we have time in this life we must use all diligence, To make your Calling and Election sure; to day, while it is called to day, harden not your hearts. This is the day, Now or Never, there is no repentance in the grave the grave hath no work, but heaven hath work, and hell hath suffering; Now then to entice you to this work, let me tell you.

First, Know that time cannot be recalled, that which was once will be no more, yesterday will never come again, and this day is passing away, therefore work while you have day, the night will come, and then you cannot

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Work? 'Tis true, while the Candle burneth
you may make use of its light, but when that
is done it is too late to use it. The time that
is now past and complemented away, the
time that is unmercifully spoyled and spent a-
way, the time that is wickedly and presumpti-
ously fained away, how precious would it one
day seem to all? O how happy would it be to
poor sinners if at the dearest rate they could re-
dem it? but this cannot be.

If cries, or tears, or paine, or pangs would
bring back long abused time, how happy were
this dead-hearted world: if it would then
serve their turn to say to the vigilant believ-
ers; Give us of your Oyl, for our Lamps
are gone out; or to cry Lord, Lord, open
unto us: when the Door is shut, the foolish
would be saved as well as the wise; but they
shall not attain salvation who have not given
in some measure to make use of their time to a
better purpose than they have done, who have
harmfully and foolishly lost their precious houres
after their vain delights, Matth. 25. This
is the day of salvation, this is the accepted
time, while it is called to day hearken, and
harden not your hearts.

Secondly, As time can never be recalled,
so Life shall never here below be restored, Job
14. Ver. 14. If a man dye, shall he live here
again?

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All the days of our appointed time,
we must therefore wait in faith and due
grace till our change shall come. That same
day we shall be born again, and through the
whole course of our life, we shall be members, un-
til the last day, of the body of Christ; for ever,
unless you ascend into the height of the Flame, you
have come at least, so far as may be, but when
this time is done it shall be no more; you
shall rise from Death to Immortality according
as you have led your life here. You shall
have your Reward hereafter. Come you now
enquiry of your Friends and Teachers what
you should do to be saved, and you may receive
particular instructions, and exhortations, and
God may bless the endeavours of those who
are assisting to you in the work. In fact, that
your poor Soul may be laden, but when life is
past, it will be so no more. Had Hell but such
an offer as this, and it may tries would pro-
cur it from their righteous Judge. O what
a change would there be among them, how
unfortunately would they cry to God, O send
us once again upon the Earth, once more let
us see the face of Mercy, and hear the tenders
of Christ and Salvation, once more let the
Ministers of the Gospel of Jesus Christ af-
ford us their help, and reach in season and out
of season, once more let us have the help and
company of thy Saints, and we will scorn

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them, abuse them, and persecute them no more; that we might once more be admitted into the holy assemblies, and have the Lord's days to spend in the quietness of our salvation: It makes my heart even tremble to think how those poor Damned Souls would strive with God to try them once again, if they had but the least encouragements of hope, but it cannot be, it will not be, they had their Day, they cannot lose their time and have it, they had true and faithful Guides, and would not follow them: long did Christ wait with the Patient renders of his Blood and Spirit, his grace was offered, but it would not be accepted: such mouths must be stopped for ever with a (Remember thou in thy Life-time receivest thy good things, Luk. 16. 25.)

If ever you will repent and believe, it must be Now, or Never, If ever you will be converted and sanctified, it must be Now, or Never. If ever you will be pardoned and reconciled to God it must be now. O that you were wise, and that you understood this, and that you would consider your latter end, Deut. 31. 29.

¶ Let me intreat you to let the words of our blessed Redeemer sink into your hearts: Luk 19. 41. 42. If thou hadst known, even thou in this thy day, the things that do belong unto thy peace, but now they are hidden from thine eye.

Thirdly,

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Thirdly, As there is no return after this Life, to live upon the earth; so there will be no doing this work hereafter; Heaven is for a more glorious work, and Hell will be for most horrible punishments. It is now that you must Sow, and hereafter that you must Reap: it is now that you must Work, and then that you must receive your Wages. O therefore poor Soul whether thou doest abide let me persuade thee to be up and be doing, be not like the Children of Israel, who murmur'd and repined at the Proviciencies of God, because they did not inherit the Land of promise presently, but do thou patiently wait God's time, and be thou never sloathful, but with all speed set forward to thy heavenly Canaan; that so thou mayest be ready when God shall please to call thee unto the Inheritance thereof.

Let me lay before you the Duties by way of Motives in some few particulars; to begin with the lowest of all: then

First, In the works of your bodily calling you must use diligencies: In the sweat of your Brows you must eat your bread, Gen. 3. 19. Six days shalt thou labour and do all that thou hast to do, Exod. 20. 9.

Success is Gods ordinary reward of temporal diligences, and Diseases, Poverty, and Shame, are the usual punishments of sloath.

Secondly,

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Secondly, Give you Parents, or Children
or Families? You have work to do for God
and for the Souls of them that God hath in-
trusted with you. Be diligent in Family Ma-
tters: remember that you and your Families
are going to the Grave where you have heard
there is no work; therefore what you do must
be Now or Never, to day while it is called to
day, neglect not any work which will forward
you to Heaven quicke as may be.

Thirdly, Make you Ignorant or ungodly
Neighbours whose misery calls for your com-
passion: Speak to them, and keep them with all
diligence, lose not any opportunity of doing
good while you are alive: do what thou canst
to keep thy ignorant Neighbour from eternal
Death, for when thou art in the Grave thou
canst do no good. Up therefore and be doing
with all your might.

Fourthly, Watch the Lord sent you Riches
in this life: he hath expect then that thou
shouldst relieve those that are in want, espe-
cially do good to those that are of the Household
of faith: Cast thy Bread upon the waters, for
thou shalt find it after many days: Do good
before thy heart be hardened, thy riches blast-
ed and consumed, thy opportunities taken
away; part with it; before it pass with thee.

Fifthly, hath God intrusted you with pow-
er? Then seek to promote the glory of God,

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elsewhere the oppressed, right the widow and the
fatherless, cherish them that do well, be a ter-
ror to them that do evil, Let those that work
the work of the Lord be with you, without
fear, 1 Cor. 16. 10.

Sixtly, To come a little nearer to you,
Mr. Are any of you yet in the state of nature,
born only of the flesh, and not of the Spirit?
Wake out to Christ, fall mightily to him; for
there is no Conversion or Repentance unto
Life in the Grave, whether thou goest; if ever
thou wilst be saved, thou must do it Now or
Never.

Seventhly, hast thou any predominant
sin that over-ruelleth thee, or that woundeth
thee, or keepeth thee from being acquainted
with God; strive to resist those things, and
endeavour to abhor them in thy very thoughts;
hate the doors of the parlor, or the ale-house,
where thou formerly hast committed many
grievous sins.

Eighthly, Art thou in a declining condi-
tion, hast thou lost thy first desires and love?
then, up and be doing thy first Works, and
remember from whence thou art fallen, cry
out with Job, Job 29. 2. 3. 4. 5. Oh that I
were as in months past, as in the days when
God preserved me, when his Candle shined
upon my head, and when by his light I walk-
ed through darknes; as I was in the days of
my

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my Youth, when the secrets of God was on thy Tabernacle, when the Almighty was yet with me.

Ninthly, Art thou in ignorance concerning thy Converted Estate, doest thou not know whether thou art in a state of Life or Death? be thou careful then, and use the means that God hath appointed thee for assurance, search the Scriptures, for in them are the Words of eternal life. Examine your selves whether you be in the faith, prove your selves, know ye not your own selves that Christ is in you, except ye be Reprobates, 2 Cor. 13. 5.

Lastly, In all the duties of thy calling, whether Civil or Religious, seek to inflame thy Soul with the word of God, admire his mercies. O taste and see that the Lord is gracious let his fear command thy soul, and trust in him alone, cast all thy care and thy self upon him. When thou art reading of the Word, have an obediential fear and love to it, and let it be sweeter to thee than the Honey-Comb, resolve to do what thou therein findest to be the will of God.

Thus I have shewed thee, O poor Soul, in some measure what is thy duty to do, but these are but short hints of what might be opened to you, but I must be but short, because there are some other things of great concernment to thy poor soul, to speak something to before I come

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to a conclusion : And that I may not leabe
poor souls in darkness, there are some few par-
ticulars that I would perswade a Christian to,
the first is this.

First, Let me beg of thee to live as one that
believeth there is a God, and that this God is
the Creator, Lord, and Ruler of the universal
World : Believe that this God is Almighty
and ever-living, and that the greatest men are
less than worms in comparison of this great
God. Believe that God is wise, powerful, and
that he is able to save thee ; and as he is able,
so he is willing, if thou by a true and lively
Faith dost lay hold on him : O live in the be-
lief of this.

Secondly, Live as one that doth believe
Mankind is fallen into sin and misery, and
that all men are under the Condemnation of
the Laws of God, till they are delivered, and
live as Men that consider that there must be a
great Change wrought in you before that you
come to dye.

Thirdly, Live as men that verily and truly
believe that you are Redemeed only by Jesus
Christ, who hath suffered for our Sins, and
brought the glad tidings of salvation to your
poor souls : O believe in this Christ, and lay
hold on all the precious promises that are in
the Gospel : O call your selves upon him who
is the Physician of your poor souls.

Fourthly,

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Fourthly, Believe that the Holy Ghost is given by Jesus Christ to conquer, to quicken, to sanctifie all that he will have : and that except you be born of the Spirit, you shall never enter into the Kingdom of heaven, and that, If any man have not the spirit of Christ, the same is none of his, Rom. 8. 9.

Fifthly, Live in this belief, that Sin is the greatest evil, and that which doth give the greatest Offence to the great and holy God, and that is the evil which the Lord abhorreth.

Sixthly, Believe that this sin will not be pardoned without Repentance, and this must be true Repentance also ; which if it be so, it will not let thee live in any gross sin.

Seventhly, Live as Members of this Church of Christ, having Communion with his Saints, and live as those that believe there is a Life everlasting, where the sanctified shall live in endless joy, and the wicked in everlasting woe.

Lastly, Live as those that believe that this life is given only to make a preparation for a better : all that ever shall be done for your Salvation, must be Now or Never : Live and believe that the world and the flesh are the deadly Enemies of your Salvation : If ye live after the flesh, ye shall dye after it, but if by the spirit ye mortifie the deeds

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of the body, ye shall live; Rom 8.19. 1 Cor 15.
Christians, let me tell you, that in all your
undertakings your only aim should be the glory
of God, and you ought to do every thing with
an obediential heart ; knowing that there is
none in Heaven nor upon Earth that can save
your Souls, but the great God of Heaven
and Earth. To this Obedience let me per-
suade you in a few particulars.

First, The Work of God must be done
with fear and reverence : God will be sancti-
fied of those that draw near him, God will be
served as God, and not as man. God will not
be prayed to with a regardless mind. It is a
dreadful thing for poor dust and ashes to speak
to such a great God, but it is a very danger-
ous thing to speak lightly and irreverently
of him : it concerns every believing soul to
have more of the fear of God upon his heart,
than the common people of the world have,
for they that have tasted that the Lord is gra-
cious, have great cause to have a reverential
fear of his Name.

Secondly, It is requisite that you be very
serious and sober in all your services, you per-
form to God ; be fervent and serious in serv-
ing of God, and your own salvation.

Thirdly, Let your services to the Lord
be performed without understanding heart :
and lightly not in the blind devotion of

Men

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Men that know not what they do : Prayers not understood, are not Prayers ; for no mans desire goes beyond his knowledge, and he expresseth not his desire, that knoweth not what he expresseth : if understanding be necessary in our common discourse, much more in our Addresses to the most high. A man of understanding is of an excellent spirit, but God hath no pleasure in Fools. Prov. 27. 17.

Fourthly, God is a Spirit, and he must be worshipped in Spirit and in Truth, John 4. 25. The Father seeketh such to worship him. God calleth for the heart, he looketh upon the inward desires of the soul, if that be right, all will be well.

Fifthly, The body hath its part in the service of God as well as the Soul, the body must express the inward Reverence and Devotion, of the Soul : there ought to be a very decent behaviour in every Child of God at all times, but especially when he is about any work that concerns his Souls health.

Sixthly, God will be served with Purity, and Holiness : God abhorreth the sacrifices of the Wicked and Disobedient, those that serve him must have undespiled Garments, they must put on the White Robe of Christ's righteousness.

Seventhly, God will be served univerally and entirely in all his commands, and with all

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all your faculties ; your work of piety, justice, and charity must never be separated : God will be served with love and delight. O dear Christians, consider what a glorious Privilege the Saints have, who live always in the joys of the Lord ! and truly a believer hath great cause of joy, and the chief cause of his Joy is, that his sins are pardoned, that God is reconciled to him in Christ Jesus : he hath the promises of God that all things shall work together for his good, even his greatest sufferings. He is always in the care of a tender Father, and he hath leave to draw near unto him, and open his heart to him in Prayer, even in the greatest straits and wants that can come to him.

Having thus in a brief and short discourse laid down in some particulars the duty of every poor soul that would have an interest in Christ Jesus, and I would it were the Lords good pleasure that I could persuade any poor soul to be desirous and diligent in attaining to that happiness, which is, to lay hold upon Jesus Christ, and to receive onely upon him : O Christian, cast thy self and all that is thine upon the Shoulders of him who is able to bear thee, and he is willing to bring thee through all difficulty, if so be thou art willing to leave thy Sins, and repent thee of all thine Iniquities.

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If a man have an ear to hear let him hear; O dear Christians, consider these words, now is the time that you are called upon; even now while you have opportunities; now, hear the Word preached by the faithful Ministers of the Gospel, lest by Death you are snatched away, and then it will be too late.

Now you have abundance of private helps, now you have the Lords-day to spend in holy exercises for the edification of your poor souls. Now you have choice and serious Books to meditate on, and blessed be the Lord, you have the good and just Protection of a Christian King, O these are great mercies, and we do not know how long, or how little while, we may enjoy them; O therefore make good use of time, for this time will not last always, O therefore Now or Never work out your Salvation with fear and trembling.

Consider the words of the Apostle Peter, in the second Epistle, the first Chapter, & the tenth Verse, Wherefore the rather Brethren, give diligence to make your calling and election sure, for if ye do these things, ye shall never fall. In these words there is the Christians duty laid down in the former part of the verse, in these words, wherefore the rather Brethren, give diligence: then in the succeeding words, are the reasons laid down wherefore this diligence is required, and that

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is, to make your calling and election sure : then in the last clause of the Verse, there is a gracious promise to all that are diligent in this work ; for if you do these things , ye shall never fall. ¶ what comfortable Words are these to a poor soul, who strives to attain to this Work, who is diligent in working out his Salvation with fear and trembling : ¶ let us labour earnestly for the true faith, that we may attain to some assurance of our salvation : Let us consider & meditate upon those words of the holy Apostle Paul, Heb. 10. 21. to the 25 verse, the words are these : And having an High-Priest over the House of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure Water. Let us hold fast the profession of our faith without wavering, for he is faithful that promiseth , and let us consider one another, to provoke unto love, and to good Works.

Beloved, these things must be done, now, or else when we have lost our season , it will be too late. Before I come to a full conclusion, I would once again persuade thee to a holy life, for fear thou art overtaken with an untimely Death, I call that untimely death, that is, if thou art not prepared for it : we have not so much cause to fear death, as we ought to be.

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wall our wicked life ; it is too common a re-
ception amongst many, that death puts a pe-
riod to all our troubles. A short Life and a
sweet life, being the vulgar Proverb : the sense
of their pain, more than the desires of their
being freed from their sins inviting the hasti-
ness of their lips. I confess it is a happiness
to die indeed, if we are fitted for death, if we
die with a conscience void of offence towards
all men ; but alas, if otherwise, our corporal
death is but a separation of Soul and Body :
Death is common to the good as well as the
bad ; to the Prince as well as the Peasant, as
the woman of Tekoa told David , we must
all dye, and are as the waters spilt upon the
ground, that cannot be gathered up again,

2. Sam. 14. 14.

But who is it that truly considers the fear-
ful separation of soul & body from the graci-
ous presence of a merciful God : who is it that
would here live in Prison, a Dungeon, a sink
of sin, rather than in a Pallace of royal free-
dom ? O Lord who is it that doth not tremble
to think upon this fearful parting ? Whose
heart doth not ache within him, to think upon
that woful sentence of Condemnation ? Mark
25. 51. Depart ye cursed into everlasting
fire. This will be a sad parting to all those
who have not tasted, the Lord is gracious, and
who have not laboured with diligence to make

their

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their calling and election sure. Consider of
st poor soul, whærer thou art that remain in
an unregenerate estate, whether it be not thy
ches concern to be earnest with God in pray-
er, and in all other duties of a Christian, now
while thou hast health in this life, least when
thou come to die, death prove an eternal death
to thy poor soul : I do not mean that the soul
can die ; but when the soul and body part, thy
soul will be certainly burning in hell-fire, &
never dye : O let the consideration of the
shortness of this life stir thee up to a prepara-
tion for death, that whensoever it comes upon
thee, it may not come at unawares to thee,
but be thou ready to imbrace death, and say,
Come Lord Jesus, come quickly.

What are Honors, Beauty, Riches, High
Places, Wit, Strength, Friends, are they
not empty Violets ? are they not common to
the wicked as well as the good ? surely they
cannot help, they cannot satisfie in the evill
day, when death comes all will forsake thee, &
prove but as miserable comforts, and deceit-
ful friends ; therefore Now or Never is the
time for thee to work in. O let thy soul take
heed in time, let not the love of the world be-
witch thee : dye thou must, it cannot be avoid-
ed, but when thou knowest not ; All the days
of thy appointed time thou shalt wait, till
thy change cometh, Job. 14: 4. Can that
tenant

Now or Never.

Tenant be light at the heart, that knowes he
shall quickly be turned out of dooys, and haue
no place probibed wherein he may put his
head? O canst thou eat, or drinke, or sleep
quietly, & art no way assured of a better dwel-
ling, when this earthly house of thy taberne-
cle here shall be dissolved? Oh poor soul be no
longer deluded, be no longer so desperate as to
hazard thy eternal happiness for the shadowes
of pleasure, for the shadowes of profit, which
are all but vanity & vexation of spirit.

To conclude then dear Christians, let me
exhort you in the fear of the Lord, to a seri-
ous diligence in seeking those things which
conduce to the happiness of your poor soules:
what though persecutions arise, be not trou-
bled: persecutions is the crown and rejoice-
ing of a true Christian. Our Saviour pro-
nounceth them happy who forsake Father &
Mother, or Land, or any thing for his names
sake: As tribulations abound, so do our con-
solations, our enemies being instruments of
comforting us by afflicting us: what creature
then should be more joyful than a Christian?
for God the Creator he is a comforting us,
while the Creature is afflictiong us: Be not
impatient then, O suffering soul, at the rage
and malice of the greatest Adversary thou
canst have, since by the enjoyment of our hea-
venly Father we are more than conquerours:

Now or Never.

Account it the greatest benefit to lye down patiently in the bed of affliction, where Christ rests himself with thy soul, and will shortly come and lodge with thee in some gracious visitation, yea ; he will visit thee with abundance of consolation, and then thou shalt account thy self a gainer, if thy afflictions have been so great as to bring forth an eternal reward of joy and blessedness.

To bring all then to a conclusion, let the consideration of all the foregoing Benefits which thou wilt attain unto by serious diligence in the practice of holiness, intice thee Now or Never to Work out thy Salvation with Fear and Trembling.

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